



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE AMERICAN JOURNAL
OF
SEMITIC LANGUAGES AND LITERATURES

(CONTINUING "HEBRAICA")

VOLUME XV

APRIL, 1899

NUMBER 3

ASSYRIOLOGICAL NOTES.¹

V.

BY ROBERT FRANCIS HARPER,
The University of Chicago.

A.

K. 898, K. 8402, K. 924, K. 8375, K. 1012, AND K. 1061.

The Letter texts given in the following pages are published here for the first time. K. 8402 is a Letter from Ṭab-ṣil-Ešara; cf. Johnston, *Epistolary Literature of the Assyrians*, pp. 169-72. It belongs with the other Letters from the same writer, Nos. 87-99 and Nos. 396, 397, and 398 of my Letter Texts. K. 8402 was omitted from Vol. I, because the third volume of Bezold's *Catalogue* had not appeared when Nos. 87-99 were published. K. 1061 was omitted from Vol. I by mistake. K. 8375 was also omitted from Vol. I for the same reason as K. 8402. They are both from Ṭēm-Ašur.

The name of the writer of K. 898 has been broken off. Reference is made to Ašur-mukīn-palū'a in l. 2 of the obverse and l. 3 of the reverse.

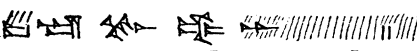


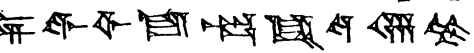
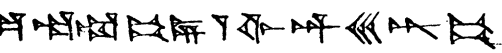
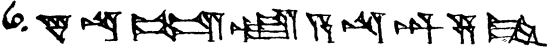



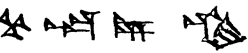
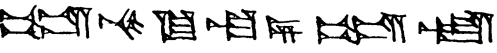
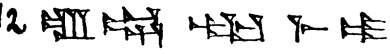

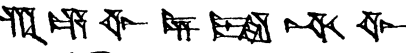
The name of the writer of K. 924 has also been broken off. This tablet is, however, better preserved than K. 898, and its contents can quite easily be learned.

K. 1012 is almost complete and is of some interest.

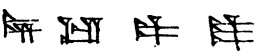


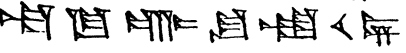

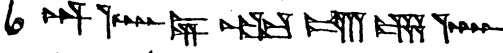


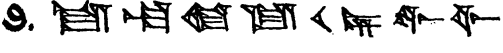
¹ Cf. *HEBRAICA*, Vol. X, Nos. 3 and 4, pp. 196-201, and *THE AMERICAN JOURNAL OF SEMITIC LANGUAGES AND LITERATURES*, Vol. XIII, No. 3, pp. 209-12; Vol. XIV, No. 1, pp. 1-16, and No. 3, pp. 171-82.

K. 898

Obverse

1. 
 2. 
 3. 
 4. 
 5. 
 6. 
 7. 
 8. 
 9. 
 10. 
 11. 
 12. 
 13. 
 14. 

Reverse

1. 
 2. 
 3. 
 4. 
 5. 
 6. 
 7. 
 8. 
 9. 

K. 8402

Obverse.

1. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 2. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 3. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 4. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 5. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 6. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 7. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 8. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 9. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 10. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 11. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 12. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 13. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 14. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 15. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 16. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 17. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 18. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

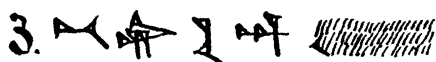
Reverse.

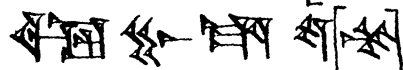
1. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 2. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 3. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 4. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 5. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 6. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 7. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 8. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 9. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

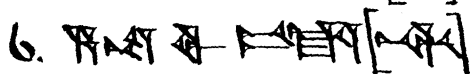
K. 924

Obverse




3. 

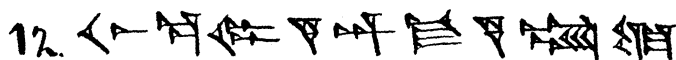



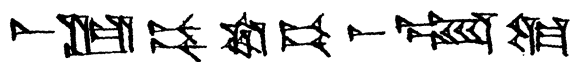
6. 

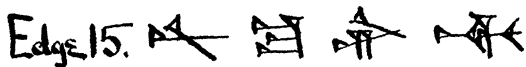


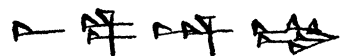

9. 




12. 



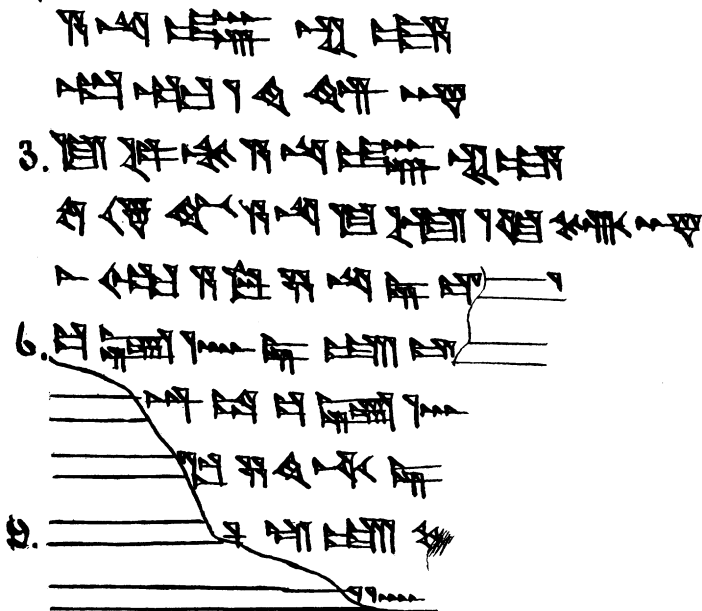

Edge 15. 




K.1061, a Letter from 𐤀𐤁𐤁𐤁𐤁, cf
 Harper, Assyrian and Babylonian Letters,
 Volume I., nos. 100-107. Omitted from Volume
 I. by mistake, and given here for the
 sake of completeness.

K.1061.

Obverse.



Several lines broken away.

No Reverse.

B.

A very interesting Medical Letter from the well-known physician, Arad-Nanâ, is 83-1-18, 2 (H. 391). Compare Dr. Johnston's remarks in his dissertation¹ on S. 1064 (H. 392) and K. 519 (H. 108). A provisional transliteration follows. I hope that Dr. Johnston, who is a physician as well as an Assyriologist, will consider this Letter in detail.

83-1-18, 2 [H. 391].

OBVERSE.

- A-na šarri be-ili-ia
ardu-ka ^mArad-^{ilu}Na-na-a
3 lu-u šul-mu ad-dan-ni-š ad-dan-ni-š
a-na šarri bēli-ia ^{ilu}Adar u ^{ilu}Gu-la
tu-ub lib-bi tu-ub šīre
6 a-na šarri bēli-ia lid-di-nu
ka-a-a-ma-nu šarru be-ili
i-ka-b-bi-ia ma-a a-ta-a
9 ši-ki-in murši-ia an-ni-ia-u
la ta-mar bul-ṭi-e-šu la te-pa-aš
ina pa-ni-ti ina pa-an šarri aḳ-ṭe-bi
12 sa-kik-ki-e-šu la u-ša-aḥ-ki-me
u-ma-a an-nu-šim e-gir-tu
ak-ta-nak us-si-bi-la
15 ina pa-an šarri li-si-ia-u
a-na šarri bēli-ia lu-šaḥ-ki-mu
šum-ma ina pa-an šarri be-ili-ia
18 ma-ḥi-ir ^{amēl}ḥal-ṣu . . .
dul-lu ina muḥ-ḥi li-pu-[šu]
mar-ḥu-ṣu an-ni-[ia(?) - u(?)]

REVERSE.

- šarru li-pu-šu i-su-ur-ri
ḥu-un-ṭu an-ni-ia-u ultu pa-an
3 šarri be-ili-ia ip-pa-ṭar
mar-ḥu-ṣu šu-u ša šamnē
II šanitu III šanitu a-na šarri be-ili-ia
6 e-ta-pa-aš šarru u-da-šu
šum-ma šarru i-ka-b-bi ina pan
li-pu-uš šu-u mur-ṣu-um(?) - ma
9 i-na šar-ki ma ši-il-ba-ni
ina pa-an šarri u-še-rab-u-ni

¹ *Epistolary Literature of the Assyrians and Babylonians.*

- ki-i ša ma-a la II šanītu e-pu-šu-u-ni
 12 pa-ri-ik-tu lip-ri-ku
 li-ru-ba lu-ša-aḥ-ki-im
 i-su-ur-ri zu-u-tu šarru
 15 i-kar-ra-ra ina lib-bi
 me-e-li-šu-nu a-na šarri bēli-ia
 us-si-bi-la šarru ina šīr kišādi-šu
 18 lik-ru-ur nap-šal-tu
 us-si-bi-la
 mu ša e-da-ni
 21 šarru li-pi-ši-iš

For ḥunṭu, *fever*, cf. R^M 67 (H. 348), obv. 10–11: ina libbi ša ḥu-un-ṭu šu-u, *he has the fever*. I am inclined to think that the name of the writer of this Letter is to be read Marduk-šakin-šum. Cf., however, my copy (H. 348) and Bezold, *Catalogue*. A transliteration follows:

R^M 67 (H. 348).

OBSERVE.

- A-na šarri bēli-ia
 ardu-ka ^{ilu} Marduk-šakin-šum
 3 lu-u šul-mu a-na šarri bēli-ia
^{ilu} Nabû u ^{ilu} Marduk a-na šarri bēli-ia
 lik-ru-bu ša šarru be-ili
 6 iḫ-bu-ni ma-a a-ḫi-ia
 še-pi-ia la mu-ḫa-a-a
 u ma-a ênâ-ia la a-pat-ti
 9 ma-a mar-dak(?) kar-rak
 ina libbi ša ḥu-un-ṭu
 šu-u ina libbi is-ma-a-ti
 12 u-kil-lu-u-ni
 ina lib-bi šu-u
 la-aš-šu ḫi-ṭu

REVERSE.

Ašur ^{ilu} Šamaš ^{ilu} Bēl ^{ilu} Nabû
 šul-mu i-šak-ku-nu

[Lines 3–6 are so badly broken as to be illegible.]

- 6 mu-ru-us-su u-ša
 di-'i-ik a-dan-niš
 kit-tu li-ik-te-ru
 9 me-i-nu ša ṭa-bu-u-ni
 li-ku-lu

For bulṭu, H. 391, 10, *cf.* K. 532 (H. 109). This is also a Letter from Arad-Nanā to the king. The obverse is badly broken. Lines 1–6 of the reverse read as follows:

Ina eli bu-ul-ṭi
 ša sun-ni ša šarru
 3 iš-pur-an-ni ri-e-šu
 a-na-aš-ši ma-'du
 bu-ul-ṭi ša sun-ni
 6 ša šarru be-ili iš-pur-an-ni

Cf. also K. 8509, obv. 4 *sqq.* (published by Bezold, *Catalogue*): ina eli bu-ul-ṭi ša ^{š^{ir}} uznā ša aš-bu-tu gabbu liš-ša-ki-in. In K. 532, 2, 5, šin-ni may be read for sun-ni. Sakikku (H. 391, obv. 12) must have some such meaning as *murṣu*, *sickness, disease*. Marḥuṣu, obv. 20 and rev. 4, is from 𐎢𐎢𐎢 and may be translated *lotion*. I do not at present know of any other passages where these words are found. *Cf.* Delitzsch, *HWB.*, 498a.

King, in his *First Steps in Assyrian*, pp. 261–2, has given the correct transliteration of 82–5–22, 174, a Letter to the king from Šamaš-mita-uballiṭ “asking for a doctor to see a sick lady.” Obverse, ll. 8–10, he transliterates as follows: “U-ma-a amat ša šarri ^{9 f ilu} Ba-u-ga-me-lat ¹⁰mar-ša-at a-dan-niṣ la ku-sa-pi ta-kal. He omits the translation of *kusāpi*. Sayce was the first to interpret this Letter correctly. Compare his review of my *Assyrian and Babylonian Letters* in *The Critical Review*, Vol. VII, No. 2 (April, 1897), pp. 216–19, where he translates as follows: “Bau-gamilat, the concubine of the king, has just fallen ill; she cannot eat a morsel of food.” For *kusāpu* = *food*, *cf.* also Arnolt, *DAL.*, p. 417a, where he quotes Johnston, *AJP.*, Vol. XVII, p. 490. My reading of this line, *AJSL.*, Vol. XIII, No. 3, p. 211, is incorrect.

Perhaps K. 576 (H. 110)—a Letter to the king from Arad-Nanā—rev. 4–10, may be transliterated:

šarru lip-pi-ši-iš
 ultu pa-an zi-i-ḫi
 6 šarru li-kas-sip mē
 za-ku-u-te ša šarri
 idā-šu ka-a-a-ma-nu
 9 ina libbi(?) ma-ak-te
 i-ma-su-u-ni

The text of K. 501 (H. 113), obv. 13—which is badly rubbed on the original—is to be read: *ma-ṣar šul-mi ba-la-ṭi*. Cf. 83-1-18, 35 (H. 427), obv. 13—a Letter from the same writer, Arad-Nabû. King, *Magic and Sorcery*, XXIV, 3, reads obv. 14 [ina] libbi šarri bēli-ia. I am inclined to think that my reading of this line is correct. The above comparison in regard to *maṣar* shows the necessity of collecting all the Letters of any given writer for the study of the text as well as the lexicon. 83-1-18, 35 was catalogued by Bezold in Vol. IV and K. 501 in Vol. I. Hence they were not published side by side.

There is an interesting passage in D. T. 98 (H. 337). Sayce has attempted a translation in the *Critical Review*, Vol. VII, No. 2. I transliterate reverse, ll. 11-15, as follows:

.....atali ilu Sin an-ni-i
 12 ša iš-kun-u-ni mātāti ul-tap-pi-it
 lu-um-an-šu gab-bu ina eli māt Aḥarri
 ik-te-mir māt A-mur-ru u
 15 māt Ḫa-at-tu u ša-ni-iš māt Kal-du

The most interesting part is the list of countries. In l. 13 we have māt MAR-TU-KI and in 14 māt A-mur(ḫar)-ru. Of course, Sayce reads both Amurru. I am inclined to think that we have to do with two different countries. One does not expect to find an ideographic writing in l. 13 and a syllabic writing in l. 14—especially in a Letter. It may be translated:

This eclipse of the moon which took place overwhelmed the countries. Its influence was all over the West Country. It darkened Amurru, Ḫattu, and also Kaldû.

C.¹

Part VII of Dr. Arnolt's *Assyrian Dictionary* appeared in June, 1898, and Part VIII has just come from the press. As noted in *AJSL.*, July, 1898, I do not agree with Dr. Arnolt as to the plan of his dictionary on several points. Everyone must admit, however, that he has done a very valuable service to Assyriologists—and especially to the younger students, to whom he gives the history of each word, and the literature, thus making a historical study of the lexicon a comparatively easy task.

¹ *A Concise Dictionary of the Assyrian Language* (Assyrian-English-German). By W. Muss-Arnolt. Parts VII and VIII, pp. 385-512. Berlin: Reuther & Reichard; New York: Lemcke & Büchner, 1898-99. Each M. 5 net.

Arnolt has also included many words and forms which do not find a place in Delitzsch's *HWB*.

Part VII includes the forms from Kaldû to kašâdu, and Part VIII those from kašâdu to Madâ. It is my purpose here to present a few forms and words, taken from the Letter Literature, which are not found in these parts.

In addition to the ^šam kamunu, we have in 83-1-18, 38 (H. 367), a Letter from Nergal-šar-an-ni, obv. 8 *sqq.*, the form ⁸ka-mu-nu-u šu-u ⁹ina tar-ba-ši ša bīt-a-ni ¹⁰ša bīt ¹¹u Nabû (edge-line erased), rev. ¹u ka-tar-ru ²ina eli bīt libitti ³ša a-bu-sa-a-te ⁴ka-ba-sa-a-te ⁵it-ta-mar.

In K. 1461 (H. 120), a badly broken Letter from Arad-aḫē-šu, rev. 13, we find the form ^{is} kal-bu-na-te.

Three interesting forms occur in D. T. 98 (H. 337), a Letter from Arad-Ištar, rev. 11-15: atalī Sin an-ni-i ša iškun-u-ni mātāti ul-tap-pi-it lu-um-an-šu gab-bu ina eli ^{mat}MAR.TU.KI ik-te-mir ^{mat}A-mur-ru u ^{mat}Ḫa-at-tu u ša-ni-iš ^{mat}Kal-du. These are ul-tap-pi-it, ik-te-mir, and lu-um-an-šu. Cf. above.

From Johnston's *Assyrian Epistolary Literature* may be added the form kissûtu, *fodder*. Johnston cites for this word K. 515 (H. 89), obv. 15 and rev. 8, tibnu ^šo ki-su-tu, and K. 622 (H. 306), rev. 12, 13: ^šo ki-is-su-tu a-na ^{im}er U-SI-MEŠ lid-di-nu. Cf. also K. 571 (H. 325), obv. 8: ^šo ki-su-tu.

The roots kasâbu and kasâpu have caused lexicographers much trouble. They seem to be hopelessly mixed up in both Delitzsch and Arnolt. In the light of the Letter Literature, they will require new treatment. Cf. above the remarks on 82-5-22, 174.

The same is true of karâru I and II. Johnston, *AEL.*, has certainly found the correct meaning for K. 629 (H. 65), obv. 8: *to sanctify, consecrate*. A better passage is K. 122 (H. 43), rev. 13: ^{is} paššur ša Ašur ik-ta-ra-ar. Cf. also K. 655 (H. 132), 5. Delitzsch's treatment in *HWB*. is very unsatisfactory. He gives only the meaning *einreissen*. Winckler-Meissner give the opposite meaning *aufrichten*. Arnolt gives both.

For ku-riš, ku-u-riš, cf. K. 122 (H. 43), rev. 10, 16, 21.

I am inclined to think that lidiš is a form with ^l prefixed like lapân. Arnolt has cited the passages noted in *AJSL.*, Vol.

XIV, pp. 12 *sqq.* For the form *līdiš* as over against *lidiš*, *cf.* K. 5291 (H. 317), obv. 19–rev. 1. The text of l. 19 is broken, but it is to be restored as follows: ¹⁹*ina ekalli li-i'-[diš]* ²⁰*ki-i ši-a-ri* (the text has *ḫu*, which is a mistake for *ri*) ¹*itti šarri a-da-bu-bu-ni*.

For *lamati*, *cf.* K. 924, obv. 9. See p. 132.

For *lu-pu-u-a*, *cf.* K. 560 (H. 128), rev. 15.

A very interesting form is *mu-u'-un-ti*, K. 644 (H. 336), rev. 9. Additional forms of *karāmu*, *karāru*, *lašāmu*, etc., could be added from the Letter Literature.

In conclusion, I should like again to call attention to the great value of Arnolt's work for the historical study of the lexicon. It is of great convenience to the older students of Assyrian, who have their own catalogued lists. It is absolutely necessary to the younger men who have before them the task of mastering the literature of the last thirty years. All students will hope that the author will be able to complete his task.